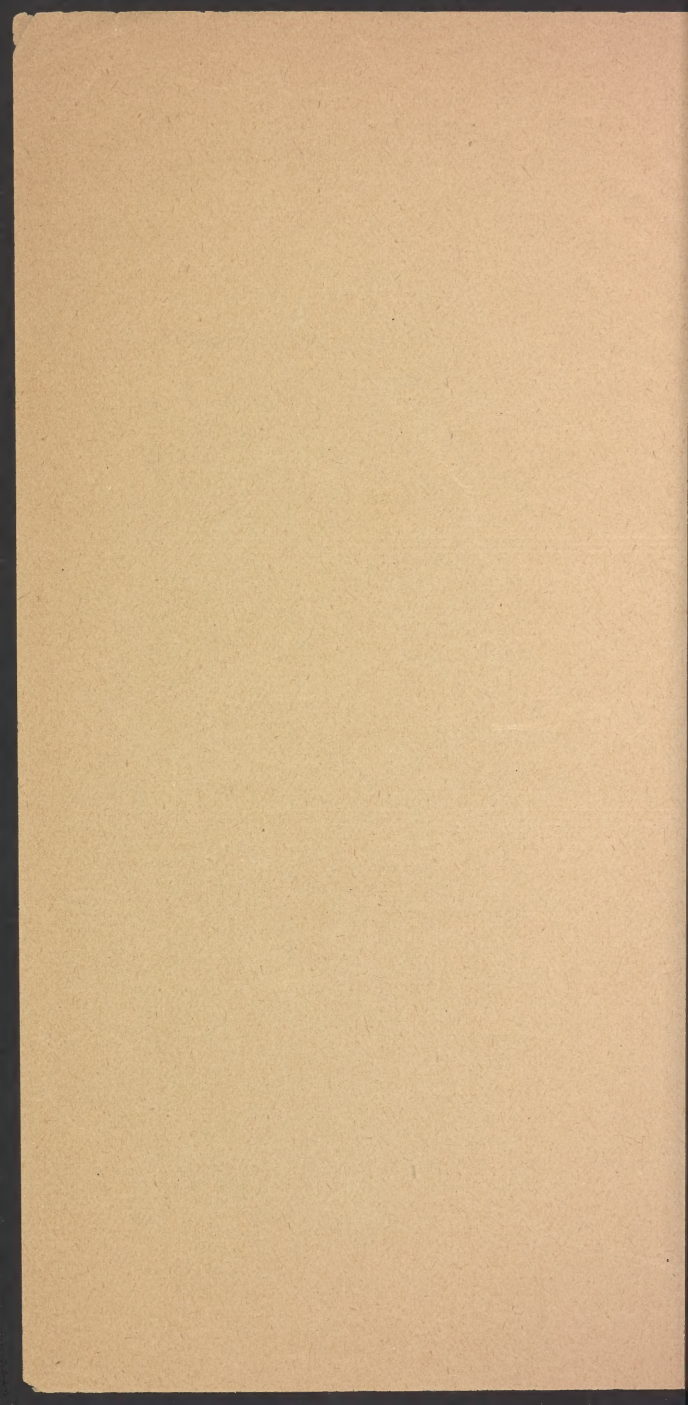


Pam. India.

My Gross.

TRANSLATED FROM TAMIL.



MY CROSS.

A HISTORY OF THE CONVERSION
OF
A BRAHMIN TO CHRISTIANITY.

TRANSLATED

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WY CROSS

A HISTORY OF THE CONVERSION
OF
A PAULIN TO CHRISTIANITY

THIRD EDITION

PREFACE.

The translator has two objects in view: the minor one to give a peep behind the scenes of a Hindu home to those who can know it only from without, so as to catch a glimpse of the bigotry, ignorance and superstition rampant there; but his chief object, is to throw light on the vexed question among missionaries, "Why cut the convert away from his home and surroundings. Why curtail and abolish his influence over his own caste and family by helping him to come out and be separate. Why not say to him Christ's words in Mark 5: 19?" No doubt an ideal wish and not a missionary but prays for the day this may be *possible*, as it is the most desirable. The following account may help to answer the question, Is this *possible now*?

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Introduction

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My Cross.

CHAPTER I.

Up to the end of 1896.

The foundation on which it rests:

The Saviour of the world, Jesus Christ has said "If any man would follow me let him deny himself, and take up his cross, and follow me" (St. Matt. XVI 24) The cross here mentioned is not one of wood; but the expression signifies the sufferings one endures on the cross. Those that follow Christ must bear the sufferings consequent on following Him. I call therefore my christian life "my cross".

Christ is the foundation on which this "Cross life" rests. When I consider the way He has led me, and the way he has prepared beforehand for me, I am forcibly reminded of Jeremiah I: 5 (first part).

In the Southernmost district of India, viz Tinnevely, fertile and well watered, with mountains on one side and the Sea on the other, Christ's Gospel Sun having risen is driving away the darkness of ignorance and heathenism, by causing the growth of righteousness and is making the land truly fertile. In the North of this district is to be found a bigoted town devoted to the worship of Vishnu named Strivilliputur. Of the 103 most sacred places of the Vaishnavites, this is one. Vishnu's most noted devotees number 12, of whom the great Alwar was born here, and his adopted daughter Andal, and these both receive divine

honours. A long while ago a Missionary established there an evangelistic school. Through ignorance and caste pride the inhabitants opposed this good work. One important and well to do man, named Sinnamalai Iyengar (a Vaishnavite Brahmin) loved that Missionary as his bosom friend, and gave him the needful land for a school site. So to the present day the Christian settlement is called Hufftonpuram, after Mr. Huffton, the above mentioned Missionary. As in Matt. X: 42; a blessing is promised to him who gives a cup of cold water to one of Christ's little ones, though in spite of all the teaching of Mr. Huffton this giver of the land proved unworthy by his life of the blessing Christ would have given, the Lord reserved the promised blessing for his descendants, and even then began the work in his family, in as much as my mother was his daughter. My paternal grandfather was a most bigoted devotee of the abovesaid Alwar. He travelled all over the country collecting subscriptions for celebrating the festivals of Alwar, and died in act of worshipping the God in Satur. My father's name is Venkatarama Iyengar. We are 3 brothers and 2 sisters. My name is Malaya Iyengar. I was born in 1834. Though my eldest brother studied in the C. M. S. High school Strivilliputur, and had religious instruction in the Gospel, he was not affected thereby. He carefully trained me in caste rules from my boyhood. While my family and I were returning from a sacred place, after performing an important ceremony, we stayed in a village, and I asked my

mother for water. She got the water from our priest's wife and gave it to me. I refused to drink it, as the priest's wife was dirty, and therefore did not appear to be a brahmin. In after days, when I had become a christian, my mother used to recall the above circumstance, and crying say "How was it such a bigoted boy became a christian"? Besides I used to go into my grandfather's flower garden, pick the flowers, and offer them to the idol in worship. I read up to the 4th standard in the Hindu school there. In due time the Sacred thread ceremony was performed and I was thus formally admitted into the Brahmin caste. Wishing to improve myself in study I requested my father to send me to the Mission school.

Chapter II. From 1897—1901.

Circumstances that led up to the Cross.

When sending me to the Mission school, my parents fearing the effect of christian teaching, exhorted me to be firm in my Hindu faith, and consenting to this I joined the school. In the first week my class was set the 115th Psalm to learn by heart. I thought this anti-idolatrous teaching blasphemous, and consulting with a former fellow pupil of the Hindu school determined not to attend the Bible class of the Mission school. On the teacher finding fault with me for being absent from the Bible hour, I had to play truant: one day I stayed away altogether from school; my parents heard of it, they enquired the

reason, I replied "These few days have made me disgusted with the school, for I have no wish to learn the Christian religion". They replied "For the present go, and don't attend to the Scripture teaching as other boys, and we shall see later on what should be done". While I was doing this, my teacher Mr. K. Gnanamuthu spoke on Matth. VII: 12 and said it contained the whole message of Holy Scripture, that we should love others as ourselves. While forgetting all the rest of the teaching, I noticed and remembered this only with the hope of finding something contradictory to that text, and I also argued with others on some religious subjects. I did not succeed in my attempts. I then myself read the Bible with the object of finding inconsistencies and contradictions. Was not Psalm CXV which so irritated me contrary to the teaching of Matth. VII: 12? I thought it was. One day I found 2 school boys fighting, as one had drawn on the ground a caricature of the other, and pretended it was a good likeness. The other boy fought him for this. The thought came into my mind, "If that boy is angry at that likeness of himself, how much more should the great God be angry at any supposed likeness of Himself." So I found Matth. VII: 12 was not contrary to Psalm CXV, for if the boy loved the other as himself he would never have drawn that caricature of him. Following up these thoughts on Matth. VII: 12, as a universal rule that should be followed by all men, I realised that both idolatry and

caste were contrary to this rule and therefore wrong. So far I had lost all faith in idolatry; but never dreamt of being a christian as I had determined to find some; fault or another in the Christian faith, and failing here to try for another. So I went on for a while satisfying myself, that there was some wrong; but not mentioning it to any one lest being proved wrong myself, I should lose the consolation of thinking I had proved the falsity of the Gospel. But this consolation was greatly disturbed, as a drop of water on the leaf of a lotus, because of my ignorance. After a while I realised that God's **Justice** and God's **Love** are axiomatic truths in the world, which all must accept, who believe in a God; but they were so contradictory of one another, that I was puzzled to see how they could be reconciled; then I saw that in the redemption of Christ both the Justice and the Mercy of God are clearly included. Thus I was mentally convinced of the truth of the cardinal doctrine of Christ's atonement, though my mind was often overwhelmed with my ignorant bigotry. While so, one day the scripture lesson was about Judgment and Gods Wrath against sin. I cannot describe the mental trouble and fear caused by this in me but for a time my mind had a false peace by persuading itself that there was no need for any outward confession; but the salvation of Christ could be gained by inward belief. Then after awhile Luke. XI: 23 also appeared as an axiomatic truth to me, all my false peace

disappeared and my mind was greatly troubled, which trouble was greatly increased by reading in the next day's lesson Luke XII: 47 why should I only increase my punishment by increasing my knowledge? Should I not leave at once and join the Hindu school? These were the thoughts that greatly troubled me, "Wherever I go, I shall carry my knowledge of the cardinal truths of Gospel with me. So I cannot be free from responsibility even by going to the Hindu school", which idea I gave up finally; but the close love and intimacy with my parents and family had a very strong hold upon me; so though I knew that for Christ's sake I should leave father and home, for sometime I had no power to do so. The truths of the Gospel however became more and more clear to me, and during seasons of depression I used to pray and receive comfort. While the brightness of the Gospel sun was gradually increasing in my mind and dimming Hinduism and superstition, the thought that I should do as others do kept me for awhile a Hindu. Then David, the son of a Sudra convert, became my companion. Being constantly in his house and noticing the love, humility, patience, mildness, cleanliness, faith and general bearing of that household of Christians, the hold of Christ upon me gradually became stronger; than that of my parents I began to pray more and to *believe* what till now I had only *known*: viz, that the son of God in pity for sinners, came to this world as the incarnation called Christ.

taught the purest morals by life and lip, died as a sacrifice on the cross, shedding His precious blood, was buried, rose on the 3rd day, ascended to Heaven, and at the right hand of God is pleading as the Mediator between God and man, and this is our salvation. He saves every sinner that trusts Him. He is soon returning, when there will be a general resurrection. Those on His left side, who have rejected Him, and lived in sin, becoming unworthy of His love, will suffer the eternal pangs of hell and those on His right side, His servants will co-inherit with Him, eternal bliss. This will be the final judgment. All this I believed. Thus as is said in I Cor. I: 18, I: who despised the thought of a crucified Saviour began to glory in His cross, feeling its power in my own experience. My eldest brother 20 years older than I, had ever been a tyrant over me, and I dreaded his knowing the above and was puzzled how to keep it hidden from him. Several times I started to go to the head master and tell him of my difficulties; but was checked by the thought, that he would at once advise me to save my faith by leaving my home. So for some time more I carefully and prayerfully read the Bible thinking what my next step should be. It was now 4 years since I began to read the Bible, and I was in the Fourth Form in the school. In order to answer the various questions and objections against the Bible, that would surely be put forward by the Hindus when I became a christian, I set to work to ask many questions, and received clear replies from

my class teacher. While in this state, I came across Mark IX: 50. It warned me that I was "salt without savour" for I had the salt of the Gospel; but I found that I had not the influence on those around me (which is the true mark of salt) I therefore began to speak about the Gospel in secret to my class companions. I found them just like myself well acquainted with Gospel truths but held back from Christ by many difficulties as I was. I then told my wish to be a Christian to one of the masters in the school. He asked me my age. I replied "sixteen years". He clearly explained to me why I should wait a little, being very small for my age and decidedly a minor. So I found many opportunities of going to his house and conversing on religion. He told me many histories of confessors to show me the absolute need of confessing Christ. My friend in school at this time was the son of the Hindu Post master, who nevertheless had a very high opinion of Christ; his son, my companion had the same. While I prayed to Christ in secret, he used to pray to Him before his parents hanging up a picture of the crucified, and this happened several times a day.

Chapter III—End of 1902

The actual Cross.

According to St. Mark VII: 34; though I had a desire to follow Christ, had good knowledge about Him, and had experienced some resistance and conflict,

yet I had not yet taken up the cross. Knowing though I did that it was only after taking it up I could receive His grace, the fear of certain troubles made me shirk the duty. On the other hand I considered the promises and blessings as well as the danger of not following Him, and then the troubles, seemed not to be compared with the glory. I then hesitated not to call myself a christian in public and determined to take a christian name as the first step to the cross. I dared to take the name of Paul, who suffered, so much for Christ. This was my way of confessing Christ before my fellow student. In my note books and examination papers I always added the name Paul to my Hindu name Malayan. I dared to join in christian prayer before their eyes. Thus all the Hindus in the town came to know my intention and began to mock at me. One evening in December 1901 I had a long talk with Mr. Abraham, our head master. When the cross came to me, I realised more than ever the length, breadth, depth and height of the love of my divine master, who bore the cross for me and thus increasing troubles increased my love for Him. The troubles had not the power of separating me from Christ. To live the new life in Christ was my earnest desire. I laid all my cares at the feet of Him, who has told us not to take thought for the body. So I asked the Pastor Rev. J Albert to baptise me without considering the troubles that would result. He replied "I shall see about it, if you come regularly to church." My

parents would not supply me with food unless I put the trident mark of Vishnu on my forehead and so I, a Brahmin attended church waiting for God to open a way for me, wearing this heathen mark. This seemed a most unnatural thing to both Hindus and Christians. Then the Pastor inquired about my age and proofs of it. I took them my horoscope. As this is written at the birth of an infant, its name never appears on the horoscope. For this reason, and as I was under 18 years and therefore a minor, the pastor said he would baptise me only if I produced a letter from my father authorizing the baptism. I was wondering how this could be done, at this time my mother was not at home but with my eldest brother who was in Government employ in T. I often told my eldest sister of my intention to become a christian. She considered I was joking and took no notice of what I said. They only remembered my past life, and knew nothing of my new life. As the people began to understand my intention some said "Disregarding national customs and dishonouring the caste is this youngster going to play the fool?" others grieved, others abused me as a rebel against my own mother. As Brahmin converts are so very few, with my mind greatly troubled and desiring to assure my family of my intention, I one day took off my sacred Brahmin thread and went home to dinner. and again told my sister of my intention pointing to the thread, which I had removed from my shoulder. She embraced me and crying aloud said, "Oh sinful one who has drugged

you and made you act thus?" I accordingly stopped eating, unable to bear the cries I heard, and washing my hands I went away to the christian settlement of Hufftonpuram, where I asked a christian teacher for a cup of water to drink (*N. B. This is breaking of caste*) with some hesitation and fear he gave me the water and I drank it. Meanwhile my widowed sister, who was not allowed to leave the house ran out a mile to my father in the fields and told him what had happened. He immediately came to Hufftonpuram, and called out for me. The master was frightened when he heard my father's voice; but I at once went to my father, who took me home. He asked me "where is your sacred Brahmin thread?" I immediately produced it from my pocket and said "Here it is" He told me to put it on and asked me whether I had according to the immemorial religious duty of the Brahmins said my evening prayer in Sanscrit according to their rites. I replied that I had prayed (not directly replying to his question). He disbelieving me said "Repeat it in my presence" I did so unwilling to disobey him. However it appeared to my relations that night that indelible disgrace had fallen upon the family. I then pleaded with my father to allow me to be baptised, and spoke to him of the Gospel. This was like pouring oil on a flame. He only replied "Go to ruin, look not any more on my face" I the next morning went to the Pastor, Mr. Albert, and said "I have told my father in accordance with your advice and he has ordered me out of his presence; therefore baptise me."

He replied "This has all been done in a rage; bring me a note from your father consenting to your baptism and I will baptise you" Thereafter I continued attending church and planning how I could get my father's consent. My people whenever food was placed before me, cried so, that I could not bear to eat but left the food. At last I said to them. "I come home only for food but if you cry thus, I shall not come home even for that." Fearing I should thus leave them altogether they stopped the cries. I often during this time, in fact whenever I met my father, begged of him to give me his formal consent. Besides abusing me he firmly thought I had gone mad. On one occasion he asked me, as a test whether I would execute a document renouncing all claims to a share in the ancestral property on my immediately agreeing to this, he again began to abuse me. I was a little amazed that none of the Christians enquired into my state of suffering at this time, and therefore it seemed foolish of me to throw up all claim to my property. Then I remembered St. Luke XII: 24; and one or two subsequent events encouraged me. I had never asked Christians for food because my people would say they had drugged the food to gain an influence over me. I suffered the hunger having told Jesus "whose I am and whom I serve" Then a poor Christian widow knowing nothing of my hunger gave $\frac{1}{2}$ anna to me, and on my declining insisted on my accepting it. I received the money as from Christ and Praised Him; That night the food purchased there

satisfied my hunger. Another night after prayer I lay down very hungry, when a Christian clerk traveling on circuit called late at night at my house and gave me some plantains. Some heathen youths arranged to get me to go for a walk with a Christian, and to way lay me, and beat me; but the Christian boy warned me not to go, helped me out by the backyard of the house, and thus enabled me to escape. I met some of those boys later. One or two of them were my relations, and I had an opportunity of speaking to them of the Gospel. The only result was, though they pitied me, they heeded not the gospel message. Whenever I went to Christians' houses, I had to do so by stealth. When I passed along the street even women and children considered me mad and pitied or ridiculed me. I used to say to them, "The Gospel message appears madness to those who are going to perish" (I Cor. I: 18). My eldest brother in T-enquired about my state from one of the Christian Masters, when he visited T. The Christian master replied, "I know your brother well, and he would prefer death to remaining a Hindu." My eldest brother considered this master to be the cause of the trouble. He and my mother determined to try the following, in succession.

1st my mother was to try and change my mind by her tears and entreaties: If unsuccessful,

2nd My eldest brother would forcibly take me to T. and see what harshness could do: failing here too,

3rd They would drug me and destroy my mental balance. Subsequent events showed me clearly that this was their plan. My mother came with intention No. 1 to Strivilliputtur, and began to say to my sister in my hearing, "How is it that for so long you have not influenced him by love and sympathy? Even stones by proper treatment can be reduced to dust, and I shall by love and sympathy change his stony heart." She then cried to me "Oh sinful one! what disgrace are you bringing on your caste! what evil are you doing?" All the while she was in ^atremor and crying bitterly. I could not bear her great affliction, till I remembered the passion and sufferings of our Lord, which, strengthened me, and enabled me to speak to her about Him. On hearing the name of Christ, she began to blaspheme and curse, and said to me according to the Tamil proverb, "You are the handle of the axe, which cuts down the tree, to which it belonged". Then she embraced me and said to herself, "The mother's heart is full of love: the sons' heart is stony." Her conduct drove me from my home to the society of the christians in Hufftonpuram. She used to follow me, and trouble me as usual. She bitterly complained to the Head master saying, "Though my father it was that gave you this land, you have not hesitated to ruin my son". Finding this first plan unsuccessful, she telegraphed to my eldest brother in T. and they began the second, viz to use force, as the love had failed. Hearing that the telegram had been sent, I felt

ready if called upon to die rather than deny Christ. On the evening of the day, when I expected my brother, I prayed earnestly in much fear, and went home after dark for food, as soon as I entered my eldest brother said. "Pack up your books and come with me to T." While I hesitated, he struck me several times on the cheek. I said, "My books are in another house, where I read, viz in Hufftanpuram." Lest I should run away he held me tightly by the arm and took me there. An English magistrate on circuit had come to the Traveller's Bungalow, which we had to pass. Near it my brother asked me where the house was. As a clerk a Christian employed by the magistrate was in that house, I replied "The books are in the house of the magistrate's clerk." Immediately he turned back with me fearing I might lodge a complaint with the English Magistrate for his treatment of me. As soon as we got home, I received another hard blow from him, on the ear, which deafened and for a short time stunned me. I then cried aloud "Oh Lord Jesus I will lay down my life for thee." This only maddened my brother and he laid, blow on blow on me. Surprised at my standing calm and tearless in spite of such treatment, they asked me to have my dinner, and stood on guard to prevent my escape. I began to think how I could escape. Forgetting to milk the cow as usual at 6. P. M. my mother did so at 9. P. M. I asked my younger sister to hold the lamp for my mother. She held the lamp in the

court yard to assist my mother. My father and eldest brother stood some 15 yards in front of the house, conversing I slipped out of the house in the darkness and ran away to Hufftanpuram. All houses there were locked up. I knocked at the door of the catechist to the Hilltribes. He very kindly received me, and advised me to lay a complaint before the English Magistrate. My parents set a guard on all the roads leading out of the town and coming to the catechist's house laid hold of me, and tried to drag me away. Finding me determined not to go, they cried aloud that the catechist had kidnapped me. My teacher Mr. D. came out of his house on hearing the noise, and reasoned with my brother. I remained silent. It was midnight. My brother got my books, and took me to the houses of several Government Hindu officials, and said that I had been nearly kidnapped by the Christians, and therefore they should not send any of their sons to a Christian school. He then took me to the Hindu Postmaster's house. This Postmaster had already at the request of my mother reasoned with me about becoming a Christian, and failing had beaten me. So they took me to his house. They then brought me home and compelled me to tear the Bible and burn it. After a good deal of beating I agreed, and threw my dear Bible into the fire. They then locked me up in a small room near by: after 2 hours of illtreatment. There I prayed and slept. I was a prisoner for 3 days. My eldest brother then took me away to T. on a

Sunday, where he had arranged for a learned Brahmin to teach me. I spoke much with him about the salvation of Christ, wherein we see Justice and Mercy combined. He not knowing what to say in reply reported me to my brother. This increased my trouble and imprisonment. Our house was opposite to the hospital, where a christian apothecary was, and I several times tried to get into communication with him; but they prevented me. As my brother had to go on circuit in the salt Department, a Brahmin Government servant living with us was deputed to mount guard over me. My brother even thought of asking his friend a Brahmin police Inspector to take me in charge, while he was away on circuit; but my mother would not hear of it. When my guard and I went for a walk I asked him about the different houses, and learnt that some of them belonged to Christians. I at once felt, if I could manage to get to the Christian houses, I could get help and freedom, and I was looking out for any opportunity. But then if the Christians should fail to help me, my troubles would only be increased so for a while I dared not run away. But feeling I could not live the Christian life in my heathen home, I determined I must any how leave them, So for twelve days I remained in their custody.

On the 13th day my brother was not in the village. In the morning I asked leave and went to the river for a bath, taking with me several cloths to wash. I then made my way to the christians'

house, and consulted how to make my way to Sachiapuram at 2 P. M. Sachiapuram is a mission station. I then took my bath and returned quickly home. Then I was troubled with the thought as to how could escape at 2 P. M. I persuaded my Brahmin guard to have a siesta as he looked very tired. He not suspecting me gave me his despatch box and told me to copy out some documents. He then went to sleep. I gladly seized the opportunity and went to the Christians. They kept me in a safe place: one went and bought my ticket and came and told me first when the train was starting. They then conducted me safely to the train, gave me money for my journey and bade me goodbye. Fearing my brother might follow me, as soon as I alighted at Satur, I found a christian travelling to Sachiapuram and started off with him by night. Sleeping that night in a christian's house in Sivakasi (12 miles away). Early next morning I went to Sachiapuram. As the missionary Rev. Breed, was not there, I was unable to come to a decision. I went and asked for food in the house of the schoolmaster. He not knowing me, told me I should go back to Sivakasi and eat in the Brahmin club there. I told him that, as I intended to be a christian, I did not consider caste and prejudices. He gave me some coffee and I went back to my father's house in Srivilliputtur. My father grieved to think of the anxiety caused to my brother by my sudden disappearance. Fearing my brother's coming

I gave my father what money the christians had given me to wire to my brother and stop him coming. Then my old enemy the Post master told my father to make me swear on the Bible that I would not become a christian. Through my want of prayer while under my brother I had become so weakened in spirit that I swore to my father on the Bible "If you promise to save me from my brother's prosecution, I promise not to become a christian during your lifetime or without your consent while living". He then wired to my brother not to come. The next day my father took special pains to keep me near him. However I got an opportunity of telling one of the christian masters "The question of my becoming a christian must be postponed for a while". He impressed on me the case of the Ethiopian Eunuch in Acts VIII(30-40) This made me feel how wrong I was in giving my father that promise. My mother and 2 brothers (one of them from more than 100 miles away) had started for my home before the telegram had been sent. They enquired fully about the method of my escape. I told them every thing, even the drinking of coffee in a christian's house whom they consider low caste. Hearing this all simultaneously fell to beating me. They first locked the door, that crowds might not be attracted, and the police appear on the scene. Then taking down the brass chain of the hanging lamp, they tightly bound my feet and secured the chain with a padlock. For 4 hours they took to beating me in turn: if one happened to pity me, it only seemed to

infuriate the others, and for a time it seemed as if they would never feel pity unanimously for me. After 4 hours they tired of this and undoing the chain took me to have a bath. Many of my relations came to see me and pitied me, for they had again fastened me with the brass chain in the house. My mother mockingly said, pointing to the chain " You hoped to go to heaven through suffering for Christ: see this is all you have got " for she did not realize that the road to Christ's feet is through suffering. When my brother after 2 or 3 days left, my mother removed my chain. Yet they kept strict guard over me. Thinking that my promise aforesaid would prevent my becoming a christian, they did not try on me their 3rd plan of drugging me. When my mother went to the tank every morning, I used to slip out to a christian school master's house, read the Bible and pray shortly, returning before my mother's return. The guard grew slack as time went on. My mind was much troubled by the promise I had given to my father. Though they had broken their side of the contract by beating me, yet they would think it false on my part to break my promise. Wishing to come away from them without the smallest stain on my character, I waited and prayed and wrote to the Rev. T. Walker. He replied "Live the Christian life in your home, and they themselves will turn you out of it". This advice was at first far beyond my grasp; but the subsequent events showed the wisdom of it. I determined, until Christ should open a clear way, to remain a secret disciple in my home. After

that I took counsel with no man, and determined to tread the path God Himself should open out, I stayed on in my home. The above mentioned troubles were my Cross.

CHAPTER IV.

The peace of the Cross.

June 1902—Febr. 1904.

My cross life grew cold through my irregular prayer; my parents put me back in the Hindu school I had much ridicule heaped on me by the Brahmin teachers. They thought this treatment would give me a disgust for the Gospel. The Tamil Pandit one day said, in the class that converts to Christianity were compelled to drink leather water mixed with spittle to break their caste, and this alone was Christian baptism. The boys in the class had a great laugh at me for this, One of them pretended that he wished to know the various things done during a baptism of I took him to a pot of water and pouring some on his head repeated the words, made a cross on his forehead and said, "That is all the ceremony, of baptism. What the Pandit said was a pack of lies."

The boy reported me to the Pandit as having and defiled him by what I did; and much fun was made of me in the class. In that school one period every day was devoted for religious instruction in Hinduism. I only seldom attended that class, and when I did, I compared the 2 religions, which resulted in my love for Christ being strengthened and increased. Having

no Bible, as it was not permitted in my house. I used to go the Postmaster's house, whose son attending the Mission school, had a Bible, which I read. Considering the Post master was a strict Hindu, my parents had no objection to my visiting his house. The Hindu school began daily with prayer to the Goddess Saraswati (The Hindu Goddess of learning) when all the boys assembled in the Hall worshipped a picture of Saraswati. They tried to compel me to do this often; but I refused. So the masters and boys were far from satisfied with me. Members of the theosophical society used to hold meetings in the school. The boys used to present me before them for discussion. In these discussions I found they knew something of the Gospel. When I brought forward the bad points of Hinduism, they had no reply but abuse and mockery. On Christmas day I went with a Christian clerk in the Post office to church: also on New year's day. The Post master on hearing this forbade my ever coming again to his house. A new head master came to the Hindu school, where I was learning. As he was a very bigoted Hindu, the boys reported my case to him. He ordered me to do all my preparation of lessons in his house, promising to instruct me in Hinduism whenever he had leisure. So I was completely shut off for a while from reading the Bible. I was puzzled to know what to do. So I bought portions of the Bible and hid them in old pots and pans, that were kept on the flat roof of the house, and after my bath every day, when I went to spread my wet

cloth to dry on the roof, I used to read a chapter and conceal the book in the old pot again. Thinking I had quite given up the idea of becoming a Christian my mother told me in confidence that, if I had not succumbed to their severe measures, they had intended to drug me; but now they had given up the idea; I trembled to think what they would do if they knew my feelings towards Christ. At this time our family priest came to Srivilliputtur, and my family wanted me to be branded with the holy sign. This ceremony somewhat corresponds to christian confirmation, and is the highest seal of purification among the Brahmins. The priest has 2 silver stamps in relief: one as the shape of a shell, and the other the shape of a wheel. These are well heated in the ceremonial fire, and applied to the shoulders till blisters are raised, while incantations are being taught to the candidate by the priest. The shell branding is done on the left shoulder and the wheel on the right. We see allusion to this in Rev. XIV 9. I was very averse to undergoing this, I asked God in secret prayer to save me from such a mark of Heathenism. I had no other support but prayer. The disciples themselves of the Priest went to him in a body and said that as I was polluted already by christians, I must first undergo a ceremony of re-admission to Hinduisim *before* receiving the sacred branding. My family refused this, as it would only bring shame on them. Thus there was caused a great division among the Vaishnavites of the town; each side threatening the priest, who quickly left the

place. At this time four or five Brahmins in the Mission school wanted to join the Christian Church. I did not dare to associate with them in public lest some harm should come to them thereby; but used to converse with them secretly. At this time my afore-said christian friend David came there. I associated with him as before. The other Brahmins threatened my parents with excommunication, if they kept me any more in their house, as I was known to teach the Gospel to other Hindus and to slight Hinduisim. This made my father go to T. and ask my brother to take me in hand again; but my brother refused, as I was now of age, and he might get into trouble for illtreating me. On my father's return, I questioned him about his going to T. and he ~~frately~~^{unk} told me all. Having long dreaded my eldest brother, on hearing this I thanked God, who had delivered me from him, I then made bold to publicly proclaim Christ to others feeling sure He would open a way for me.

CHAPTER V.

The triumph of the Cross.

Febr. 1904—June 1904.

As is said in Matt. XII: 20; Christ did not despise the flax of faith in me His poor follower, that tried to bear my cross, and he sent forth judgement to victory. I came to know that a fellow Brahmin. Srinavasa Iyengar, unable to bear his prosecutions had fled to Palamcottah, and sought the guardianship of Mr. Carr. Threatened by the other

Brāhmins with expulsion from caste on account of me. My brother consulted with my father, and asked me plainly whether intended to be a Christian or a Hindu, in my father's presence telling me to go away at once if, I meant to be a Christian, as my action brought discredit on the whole family. Remembering my promise to my father not to go away without his consent I replied to my brother "When the proper person asks that question, I shall reply. Then my father repeated the question to me. Thinking they might drug me as a last resource, and considering that actions speak louder than words, I replied "I shall think over it and reply." This showed my inclination towards Christianity: Whereupon my mother recommenced to mourn and to keep a strict watch on me. I carefully tasted my food that night before eating it. Next morning I took the money I had been collecting for the purpose for some time past, went to my friend David's house. got his Bible and read my portion for the day viz. Psalm. X. This exactly suited my case and strengthened me. After reading and prayer I took leave of my friend to start for Palamcottah, who though unwilling to separate from me, agreed, when I said "This is God's time for calling me: do not be a bar to me." I then remembered how Pharaoh followed after escaping Israel. I went as fast as I could, to Satoor 24 miles away to catch a train, which I missed, and so had to spend the whole night in Satoor. I was waiting to catch the 4 A. M. train. I noticed some one coming in the

distance. My parents on my departure had blamed my brother as the chief cause of my leaving them, and commissioned him to find and bring me back from any place I had gone to. After searching the town in vain, he too came the 24 miles to Satoor. I was very frightened, hid behind some thick trees and watched him. This I could easily do as it was brought moonlight. He went to the station verandah and enquired of a man, that I had been near. I saw the man point out the place, where I had been sleeping; but I could not hear what these were saying. The ticket office was now opened: my brother went into the office. I was wondering in fear as to what I could do. Summoning all my courage went with the crowd to buy a ticket looking in the office to see what my brother was doing there. By God's mercy he was looking the other way and did not see me. I bought my ticket and returned to my hiding place. Then the train was standing I ran round to the end of the platform. Got into the train and hid under the seat. In that very compartment was Mr. Williams, an Indian Christian going to Palamcottah. That was God's help in my trouble. I told him all my story. He wished to take me to his brother a C.M.S. Pastor, and made all necessary arrangements: as the Pastor was not there he put me in the care of an evangelist. I eventually went and stayed in the house of a good Christian lawyer, my case was put before the Rev. E. S. Carr who was then on holiday. My brother came by the next train, and tried in vain to find me for two or three

days. Some Hindus advised him to file a suit in the court that I was a minor. He next Sunday came to church hoping to see me; but I stayed away from church. My brother cried with disappointment at not seeing me. Some respectable christians said to him. "If you promise not to use any force we shall take you to your brother" As soon as my brother saw me he embraced me, and crying said "only come back for a short visit home; and then return here, for my father is very angry with me as the cause of your departure." On my refusing he said "Come and preach the Gospel to us and the whole family will become Christian." I replied "all the time I have been telling you of the Gospel and you turned a deaf ear to me: what sadden resolve is this of yours?" "Further I pointed out to him how many of their superstitions had been proved false to them, and yet they clung to them: what hope if such was the case? Giving me up as hopeless he returned home again. Mr. Carr arranged to baptise a fellow Brahmin and one of the same town on Sunday June 19th 1904 I asked for baptism by immersion, and received the name of Paul Malayan Mr. Carr. preached on Col III: 1; at the baptism. My cross affliction was then swallowed up in victory. And to attain to the fulness of Christ I was enrolled as a soldier in his army.

CHAPTER VI.

The consummation of the cross.

From 1904—The day of Christ.

This poor sinner, who dared to follow Christ

as his only refuge, having received full justification as a gift, and full grace to live a ^{life} right through Christ after this had a certainty that he would be enabled to live for Him. My parents objected to the Hindu school Principal giving me a leaving certificate to enable me to study elsewhere. Mr. Carr. tried his best to get me one. In four months I went about everywhere freely. My parents came to Palamcottah and for ten days watched for opportunities to get hold of me. One evening I saw my father walking along the road: he did not see me as it was dark. Much as I wished lovingly to speak with him fear compelled me to hide myself from him. Next morning I heard my name called out with sobs. Finding it was my mother I invited her into the house. As she did not come I went near the gate to call her. For nearly an hour she embraced me sobbed piteously and told me to come a little further and see my father. Fearing to go outside I called my father to come to me. At last I went to him, where he was standing just outside the compound of the Hindu school. When he forcibly laid hold of me, I slipped away from him and ran back to the christians' house. They both followed me, and spent some time in the house weeping. When she embraced me my mother smeared some sacred ashes on my forehead. I said to her "what is the use of doing such things slyly"? Then my father rubbed more sacred ashes on my head, gave me a slap on my head, and going some distance away called aloud "Malaya, come; but I

went into the house: they came and called me again and I refused to come to them. My father said to the christian master of the house "Sir, I have first paid 3½ Rs for those sacred ashes to a magician, who declared that the moment they were smeared on his forehead, he would follow as a lamb when we do it, he even refuses to leave the house. They both then left me. A month afterwards my father again came to see me: he said not a word: but tried to show me by signs that I should be greatly respected by the public if I went back to Brahmanism; I on the other hand showed by signs to him that if he left Hinduism Christ would save him. He confessed that he had hoped by the signs to mesmerize me, and when I asked him what further hope he had, he said "No means, I have tried, avail against the Gospel".

I'm not ashamed to own my Lord,
 Or to defend His cause;
 Maintain the honour of His Word,
 The glory of His cross.

At the cross! at the cross! where I first saw the light,
 And the burden of my heart rolled away;
 It was there by faith I received my sight,
 And now I am happy all the day!

Jesus, my God! I know His name—
 His name is all my trust:
 Nor will He put my soul to shame,
 Nor let my hope be lost.

The first of these is the fact that the
 system of the world is not a simple
 one. It is a complex one, and it is
 one that is constantly changing. It is
 a system that is not only changing
 but is also being changed by the
 actions of the people who live in it.
 This is a system that is not only
 changing but is also being changed
 by the actions of the people who live
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 actions of the people who live in it.

The third of these is the fact that
 the system of the world is not a
 simple one. It is a complex one, and
 it is one that is constantly changing.

